The Bombay Guardian.

VOL. XVI.—New Series. SATURDAY, JANUARY 14, 1871. [No. 46.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—It is thought that pomp, style, ceremony, Oriental pageantry are necessary in order to give the natives of this country an idea of the dignity of Europeans. We have always had the feeling that there was some misapprehension at the basis of this belief, and that Europeans would be none the less respected for showing their own superiority to the love of outside pomp and show. The circumstances under which Sir Henry Durand met his death make this a question for consideration at the present time. The orientalism of a stately elephant and howdah was not at all required, we believe, to produce a suitable impression upon the minds of the people of Tank. Simplicity belongs to the English character, and nothing is lost by giving expression to it.

—The law recognizes certain cases in which stolen goods may be recovered from those to whom they have been transferred. But what about the case in which a man accumulates money by peculations, and when charged with it divides the biggest half of his unlawful gains among the lawyers, that they may help him to keep the smaller half?

—A Convocation of the University of Bombay was held in the Town Hall on Tuesday last, for the conferring of degrees. During twelve years, out of 4,567 candidates for matriculation, 1,227 only passed. The Vice Chancellor thought it matter of congratulation that the Bombay University had fixed higher standards for most of the degrees, than those of Calcutta or Madras had done. Has the University answered the end for which it was established? The answer is:

"Already have three of the professorial chairs been filled from its graduates, besides many of those important posts, the headships of the high schools—papers on abstruse questions have been produced—the ranks of the bar and the medical service of the State have been recruited from its alumni."

—What zeal was in the days of the apostles we know. What it is now-a-days, we may gather from the following, supplied to a contemporary by an outstation correspondent: "The service was intoned throughout by our chaplain, who has been very zealous in his labours ever since his arrival among us."

—We beg to call the attention of our readers to a letter regarding the Sharanpur Orphanage in another column. We shall be happy to receive and forward contributions for this Institution.

—In the transfer of the *Guardian* to a new press there may have been mistakes made by the delivery peons, new to the work. If any subscribers have failed to receive their paper, they will much oblige by dropping a line.

—The editor of the *Star of India* says he saw the statement regarding the lapse of the Queen of Madagascar to idolatry in another paper, and reproduced it. The *Star of India* will relieve itself of some avoidable responsibility by giving his authority for such statements. The editor also says he did not see Mr. Robson's reply in the *Pioneer*. We think he should have looked for it, after bringing forward the charges against Mr. Robson, or rather before doing so. A *second* letter of Mr. Robson to the *Pioneer* was reproduced in the *Times of India* last week.

We have been exceedingly interested in an article in a Melbourne paper, of the purport of which the following will give an idea: "We may rely upon it, as a moral certainty, that were we to destroy every gun, and put our ships-of-war to useful commercial or other purposes, we should never have a hostile vessel in our waters. Were there nothing to fight, there would be no assault. Our greatest bulwark against aggression would be the national declaration, that we have no military or naval forces, that we have no weapons of war, and that we will not take away human life in savage conflict. No nation on earth would so degrade itself as to attack us, and we should have the proud distinction of being the first people who had decreed that they wanted not war."

We have expressed with sufficient emphasis our opinion that war is about the worst method of settling a difficulty between one nation and another that could be devised. Warfare is a sad testimony to the great fact that man has departed from God, and is not guided by divine wisdom. With regard to almost all wars that have been waged, we believe them to have been inexcusable. Why make any exception? What war can be mentioned that was not waged wrongly by *one of the parties?* But the question is this: Is not the wrong sometimes confined to one side? If a nation is attacked, is it right to resist? Our Australian contemporary says it is wrong. Let there be no resistance, and there will be no war. 'No nation would so degrade itself as to attack an unresisting nation.' On the contrary, history shows that nations have so degraded themselves as to do that. The world is full of selfish, covetous, ambitious men, and the exhibition of a pacific and unresisting spirit does not effect a transformation in the character of all around. While our literature is what it is, largely devoted to the glorification of men who have succeeded in annihilating those whom they saw fit to attack, while all our great towns in Europe and America have monuments in honour of victories won on the field of battle, we need not wonder that our youth shall grow up with the idea that it is a grand thing to win such battles. But, says the Australian writer, there must be two martial hosts arrayed against each other, in order that there may be a battle; if we refuse to present ourselves in the field, our enemy will not be able to fight any battles with us. This is very true. But he can take possession of your country and rule it, and, if you carry out the principle of non-resistance, you will have to obey the tyrant.

Yet war is such an infinitely odious thing that we hate to say a word that might seem to sanction almost any form of it. Dacoity is also an odious thing; therefore Police are needed to put it down; and for the same reason there must be some to resist those who delight in war.

It has been said lately that if England had declared that she would take arms against France if France declared war against Prussia, there would not have been this dreadful war. Possibly. We have had "holy alliances" in Europe, and it may be that some wars have been hindered by them. But we are clearly of opinion that it is the duty of all States that claim to be civilized to declare against war, and to resolve that all international questions shall be determined by arbitration.

We have little hope that the nations shall cease 'to learn war' until He, who is to put down all rule and all authority and power, shall make the kingdoms of the earth his own.

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SATURDAY, JANUARY 14, 1871.

POLAND.

It is a very remarkable fact that while almost every other country in Europe has been revolutionized, even countries where absolutism seemed to make the thing impossible, Poland, although it has been struggling for nearly a century, returning again and again to the struggle, has continued in a state of complete dependence upon the powers that divided her among them. Contrast her fate with that of Switzerland, a small republic surrounded by imperial potentates, preserving amidst all the changes of modern times, her independence and popular form of government. Contrast the sad story of Poland with that of the United States. Two years after the partition of Poland, the British colonists in North America, a sparse and feeble folk, entered into a conflict with the greatest power in the world, and succeeded in achieving their independence. Why should Poland have had such a singular destiny? The student of history will find explanations in the feudal system of Poland, the power of the barons, the political insignificance of the people compared with the nobility, and in the fact that almost all these struggles were made chiefly in the interest of the nobles, for the preservation of their prerogatives or the enlargement of their powers. But no one can perfectly

understand history who does not see God in history; and one who has been accustomed to trace the providence of God in the destinies of nations, will inquire what treatment Poland gave to the Bible when the Reformation had taken it out of the hands of the priests to give it to the people in their own tongue. Well, we find that the Polish nobles were intolerant of it; a good many of the people embraced the Gospel when it was presented to them, but they met with fierce opposition; those that had the power were opposed to the principle of religious liberty; they would not allow liberty to the servants of Christ to declare their convictions and worship God according to the simplicity of the Gospel, and when they sought freedom for themselves they sought it in vain. Modern history shows conclusively that religious liberty is an absolute condition of the establishment of civil liberty. The nations that will not allow the Gospel free course, shall not be allowed the blessings of civil liberty in the form in which they seek them. The Roman Catholic aristocracy of Poland would not allow dissent; they persecuted Protestants and they persecuted members of the Greek Church; the consequence was that Russia claimed a right to interfere because of the sufferings of the Greeks, and the sovereigns of Prussia and Denmark interposed in behalf of the Protestants. They had their own selfish ends, doubtless; but Providence permitted the unhappy country to reap as she had sowed.

The question of the restoration of Polish Independence turns very much upon the question of the reception that Poland will now give to the Gospel. It would be a happy omen if the people would make the discovery that there is something of even more importance than political independence, and that is the liberty which the Gospel bestows. We have always sympathized very much with this down-trodden people, and have eagerly looked for indications of a brighter dawn for Poland; and we hope yet to see them. Christians should pray for the country; and pray that the Poles who are now scattered in so many lands may be brought to the knowledge of the truth, and thus be enabled to help the land they love in the most effectual way, when the day of its emancipation shall come.

We have been led to make these remarks from having made the acquaintance of a young Pole, who has spent some years in exile in Siberia, and who succeeded in making his way through the intervening countries to Bombay. He has been studying English, and has acquired it sufficiently to prepare a statement which, as it embodies facts that are not of every-day notice, will, we think, be found interesting by our readers. Our readers will make allowances for the occasionally imperfect English. With regard to what came under his own observation, the writer is fully entitled to be heard; one or two matters for which he could only have the testimony of others, may perhaps have been different from what he supposes.

Every one knows the dreadful calamities which befel the inhabitants of Poland from the year 1862 to 1864, during which time the poor Poles suffered from the barbarous Russians, persecutions which far outdo any mentioned in the annals of history.

But who was the cause of all this? It was Napoleon the Third; he it was who in 1862 instigated the Poles to rebel against the Russians and to fight for liberty, promising them at the same time his assistance; the Poles began the war, relying upon Napoleon's promise; but they stood alone, and they were foully betrayed, when the Fox told them that he could do nothing for their help. It was now too late for the Poles to undo what they had so innocently begun. They were by themselves thoroughly incompetent to make head against the might of Russia. That cruel despot, Czar Alexander, was eagerly waiting for such an opportunity; he found it. He called together a synod, consisting of his minister Gorchekoff, Sovoroff, the Governor General of St. Petersburgh; Philaroth, Metropolitan of Moscow; Arseny, Metropolitan of Keyeweff; and Symaskho, Metropolitan of Wilna; he said to them in the Russian, "All the people and all the soldiers wish to make Michael Nikolaivitcha Moraviawa the executioner and Governor-General of Willna; and when he will have pacified Poland we shall create him a count;" they all consented to the proposal, and Moraviawa was immediately despatched to Willna. On his arrival there he assembled all the officers and soldiers, and after laying before them the words of the Czar, he asked for their consent, and promised to pay them from 3 to 5 roubles (about 2 Rs. each) for every head of the Poles they should bring to him. They unanimously cried out "We are ready to lay down our lives for our Czar and for our religion." Then began the inhuman persecution in 1862. Every day about 50 or 60 persons were shot, nearly 100 hanged and as many imprisoned. Nor was this all; the children were flung from the top of bayonets, and the princes and gentlemen were deprived of their wealth and property; nearly 200 persons were daily driven from their homes to the cold regions of Siberia; it was nine long months ere they reached the place; their feet were loaded with irons weighing 16 lbs.; they were most wretchedly fed, only 10 copeyrs (about 2 annas) being allotted them per day. Under such circumstances, numbers perished of the long journey, and the hunger and cold.

The English and French Ambassadors loudly complained to the Czar against his barbarous proceedings, but the blood-thirsty wolf haughtily replied that he would for the future not only shoot them, but also hang them. In such a state of things what could the poor lambs have done but fled away? But where to? To Austria? No; they, notwithstanding their promise, previous to the war, to aid them, would refuse them not only an asylum but even liberty to pass through their country. Then, where could they have gone? To Prussia? alas! they would chain them and send them back to Russia, where they had to make their choice between death and banishment.

At this time my father was a general in the Russian service; in 1861 he told me to go from Poland to St. Petersburgh, there to study law in the University. But when my father saw his dear country bleeding, he ran away in 1862 and took up arms in defence of his suffering brethren, but was caught and put to death. I then resolved to vindicate my father's blood, but I was captured and imprisoned on the 16th of January 1864, and all our villages and our property were taken and confiscated. I, then only 18 years old, was sentenced to be exiled to Siberia for 20 years. With 24 other prisoners I started by railway from St. Petersburgh, and reached Moscow 24 hours from our starting. At Moscow we were led into a prison, where there were 187 Polish prisoners, of whom 113 were men, 32 women, 26 girls and 16 children; the gaolers changed our dresses; after being detained 8 days in that gaol, we were led out by our guards, and were brought to Vladimearska Goobernia, and thence to Niznivovogorod Goobernia, and from that place to Khazanska Goobernia, where two children died of cold, and by the maltreatment of the soldiers. We were kept in the Khazan gaol for one week to restore our health; during that time many Tartars used to come to us, and being greatly moved at the pitiful sight, would bring for us some milk, bread and horses' meat, which we would receive like manna from heaven. We left Khazan on the 26th of February. There is only one road from Moscow to Kamtschatka; it is surrounded on both sides by trees; every day we had to travel about 32 worsiffs (each about two-thirds of a mile) to reach the gaols, and there lodge for the night; the road was constantly blocked up by masses of snow, sometimes so high as to reach the shoulders. There were not many villages, and therefore we had to stay without food for about two or three days. Nothing could be more outrageous than the treatment we received from the soldiers. They abused us, and dragged us along whenever we fell down. We had not angelic patience to bear with all their tormenting insults, and often we cried out to them to shoot us, but they delighted themselves to torment us the more; they refused us even food to eat till we came to Viatka Goobernia; unfortunately before we could reach there three men, two women, one girl, and one child left time for eternity. When we reached the Viatka prison we learned from the Tartars that we could not go into the gaol, for want of room, before the Polish exiles that were in had left the place; the governor of the place had not given the poor prisoners food for about a week, and that sixty of them had died of starvation. After we had been sitting near the gate of the gaol for about four hours, the governor came with two captains, and asked us how many Russians we had killed; in reply to that an old Polish gentlemen of our company, answered him that we had not killed a single Russian, but that the Russians had killed many of our brethren and that he (the governor) might as well kill us also. The governor turning to the old man with rage said, "You do not know whom you speak to; I am the governor of this province, and I can do to you as I like," and saying this, he gave him a slap. He then ordered the old prisoners to be told to proceed, and us to go in. After spending one week in this gaol we set out to go to Perma; from this time and during the remaining part of our journey we were comparatively happy, because the milder Tartar soldiers were substituted for the merciless Russian guards: our new guards treated us very kindly. While passing by, the Tartar people would give us clothes, hot milk and bread, for which we could give them in return nothing but hearty thanks. Happily, in our journey from Viatka to Perma not a soul died. After having been in the Perma prison for six days, we resumed our journey.

Before we had left Viatka the Tartars supplied the sick women and children with carriages, each drawn by four large dogs, in order to facilitate their progress across the Uralian mountains. In our passage from Perma to Tobolsk, 20 persons were carried away by cold and heavy journey. We entered the Tobolsk gaol on the 26th of May 1864; the next day Zenowitch, Governor General of Siberia, who was a native of Poland, called us before him. We obeyed, and gave him the papers from the Czar; he read them, and from them came to know the different parts of Siberia into which we were to be distributed. He then sent us back into the prison; after remaining there for fourteen days, we, with 150 other Polish prisoners, who had been exiled before us, left the prison. All of us were supplied with carriages drawn by reindeers. When we reached the Tomska gaol our health was greatly restored, and we found ourselves accustomed to excessive cold, hunger, and heavy journeys. In our journey from Tobolsk to Tomska not one died. In every Goobernia through which we passed we could see about three or four thousand Polish exiles. From Tomska we went to Omska, where we were formed into three divisions; one was sent to Kamtschatka and Irkootsk, another to Krarnayarska, and the third, consisting of men, among whom I was included, 15 [illegible] men, and three children, was sent to Yanisia, far from the Sea of Baikal; we arrived [illegible] the 9th of September; we were carried [illegible] the Police-master, who asked us whether we had money. We, knowing that the people were robbers, answered, we had but a very small sum; he then told us that he would give us only for each month three roubles, and that afterwards he would send us to the village of Targa, about a day's journey from Yanisia, there to build houses for ourselves, and try to earn our living. At the end of the month we went to the village of Targa; the inhabitants, consisting of the Tartars, Kirjees, Kalmouks and a few Chinese, hospitably offered to lodge, in each of their houses, about three or four of us. We thought we were happy, but in the middle of the year 1865, the Czar Alexander wrote to the Siberians to persecute us. When we heard of this, we and our brethren in the various parts of Siberia to the number of about 50,000, rose against our persecutors; we first destroyed the whole army, and then set fire to the villages with all the inhabitants that had obeyed the Czar's orders; we finished this work within 22 days. Many of our brethren ran away, some to America, others to France, Italy, Spain, England, and Turkey, but many of them died on their way of hunger and cold, whilst others were devoured by wild beasts.

Those that still remained in Siberia lived upon the flesh of wild beasts, which they hunted, and clothed themselves with their skins. At last, in the beginning of 1868, I with [illegible] of my friends left Siberia; we had a sufficient sum of money with us, and had only those clothes which the gaolers had given us. As we passed through the different villages the Asiatics gave us to eat and drink; sometimes we had to travel for two or three days successively without coming to a village, sleeping only in the deserts without any food; but

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though shivering amidst the snows, and though we were in constant fear of being eaten up by the wild beasts, the monarchs of the deserts, yet we had one consolation—namely, we had escaped from the power of Russia.

After travelling together for about a year in the jungles, the Supreme Deity was pleased to cut the thread of the life of my associate, who was worn out by hunger, weariness and cold, and to leave me alone in this valley of tears. After many adventures I at last succeeded in coming to Bombay on the 1st of April 1870.

A. Lovashtchenski.

NOMINAL CHRISTIANS (HINDOOS).

Wherever the gospel has been preached for any length of time there will always be found a certain class of individuals whom it is convenient to call "nominal Christians." They will be found, in most cases, to have rendered an intellectual assent to the doctrines of the gospel, while yet they hesitate to accept of Christ as their Saviour. Their heads are affected by the truth, but their hearts and consciences are still unreached. This statement is true here in India. The great majority of the people indeed cling to their ancient faith, yet in those places where Christianity has been preached for a considerable length of time, there can generally be found some representatives of the class we have described. Their intellectual apprehension of the gospel may not, in all cases, be very clear, or at all complete; ignorance may prevail in regard to many important points, and doubt in reference to others; and there will often be found among them a wilful unbelief, arising from prejudice, or from the aversion of the natural heart to the truths of the Bible. Yet in spite of these concessions, here is the fact, that quite a large number of Hindoos, some of them intelligent and well-educated men, are in some degree familiar with the doctrines of the gospel, and to a certain extent convinced of their truth, but yet, that gospel they fail to accept. When regarded from one point of view, it is certainly an encouraging circumstance. It shows that our religion appeals to the better judgment of men; we are glad that these persons find in Christianity a system of truth which commands their assent, although they do not accept it in their hearts. But we are by no means content to rest there. Unless the work of the truth shall proceed further, all the labour as yet expended upon such men will be lost and more than lost.

In the act of Christian faith there are three steps. First, the intellect must be convinced. We do not mean that a complete system of Christian doctrine must be studied and understood; but the man must know, as a matter of fact, what his own condition is, and the fitness of the gospel to give him aid. Then his heart, his feelings must be moved. He needs not only to know, in a cold, intellectual way, but also to *feel*, his lost state, and the love of God in Christ, which will save him. Lastly, must his will act, and he must accept the offered salvation. The volition, the act of assent, the taking of the gift, completes the three-fold act of the soul, which we call faith. Now in the case of these nominal Christians, the first step only has been taken. Their intellects are affected. But the great truths of man's sin, of God's wrath, of his love, of the pity and condescension of our Saviour, though they may be intellectually apprehended, awaken, in their unreached hearts, no emotions of fear, or love, or gratitude. Of course then they put forth no volition; they take no step towards becoming Christians.

What now can be done? We want these men; the Indian Church wants them, we believe Christ wants them; not alone for their own sake, but for the sake of the church, for the sake of the Christian influence they might exert, and the Christian labour they might accomplish, are they needed. But how shall they be reached? What instrumentalities remain to the missionary, or Christian preacher, not already employed? They have been preached to, they have been taught; so far as we are able to judge, they know enough to be saved. Yet there they stay, away from Christ. Human agencies seem to have resulted in bringing them thus far, but can get them no farther. There are certain instrumentalities in the work of converting sinners, that men can employ. When these have all been tried, faithfully and thoroughly, the man's work is done. The process must then be carried on by the use of agencies which are above us, because they are Divine. The part of man is to make the truth known; to use the ordinary figure, it is to sow the seed; to proclaim, by preaching, by teaching, by the use of the press, or in any other legitimate way, the great truths of religion; he must also urge his fellowmen to give to those truths their most earnest attention; perhaps he can, in some degree, work upon the heart, and influence the feelings of those who hear or read his words. This is all that human labour can do. But here the Divine worker appears; by the operation of his Spirit in the minds of those who have thus been made familiar with the truth, he draws them unto himself. So all our preaching falls powerless, unless supplemented by the working of the Holy Spirit. Man can make known the gospel; he may be able to convince the understanding of its truth; perhaps his words may produce some impression, for the time, upon the feelings; he may present strong motives why men should accept it; and this is all. The torpid soul—the sleeping conscience—the heart, dead in trespasses and sins, God only can arouse to permanent activity. But even here, human agency is not wholly lost sight of. For God is graciously pleased to give the awakening influences of his Spirit to this one or to that one in answer to prayer. Can we then estimate too highly, or practise too assiduously, the duty of praying for this class of men? The use of other agencies should not be neglected; but is not prayer, not to say the only, but certainly the chief of the instrumentalities we can employ for their salvation? They know the truth, but do it not. God's Spirit alone can send that truth, already in their heads, down with burning, searching power, to their hearts and consciences. And God sends that Spirit to those for whom he is supplicated with faith.

In behalf of these men, should we not pray, not only that the truth might reach and affect their hearts, but also that they might have sufficient courage to stand by their convictions? Doubtless there are many, between whom and Christ, caste is the one great obstacle; not a few of these half-made Christians are of high caste. They are like Nicodemus; perhaps not even so bold as he, for they do not even come in the night. They would come, but they dare not. Surely such need praying for, that their hearts may be strengthened and their courage increased.

Then again, while they remain in this state of religious uncertainty, they are in a condition of the greatest possible danger. They know too much of Christianity to take any satisfaction in the rites of heathenism; and they are too much under the influence of their old bondage of idolatry to become Christians. They are in a half-way state between two religions; in that abnormal condition, without any religion, any settled faith, in which it is contrary to man's nature long to remain. It is during such a time at his, that scepticism can most easily works upon them; they are equipped with no form of religious belief whereby to resist its influence. Thus hesitating for a time, ere long they yield to these anti-Christian forces, and swell the ranks of infidelity.

Let then the friends of Christ, who shall read these words, pray with renewed earnestness for the descent of God's Holy Spirit upon the growing number of those who know the will of God, but persist in disobedience. For the work of their conversion, human agencies are too feeble. Our reliance must be upon those of God. We know that these will be put forth in answer to earnest, faithful, and continued prayer.

C. W. P.

Conversations between a Brahmist and his Friend.—XV.

Friend.—Let me conclude what I was saying on the subject of election and predestination. After the day of Pentecost, when the Apostles were preaching the risen Christ to the people of Jerusalem, they felt the obligation which I have spoken of, to show that this Gospel of theirs was no new thought of God; so they constantly appeal to the Old Testament for evidence that what had come to pass was 'by the determinate counsel and foreknowledge of God;' what the slayers of Jesus 'with wicked hands' had done, God's hand and God's counsel had determined before to be done. (Acts ii. 23 and iv. 27.) And afterwards, when they preached this same Gospel to the Gentiles, the same obligation led them to insist upon the fore-ordination of God; it was no new thought that Gentiles should be fellow-heirs with the Jews; those were 'elected together' with these, and, as was easily shown by the prophecies, fore-ordained to this calling. A truth that few dispute is that God is omniscient; to him the past, present, and future are equally unveiled; he knows whatever is and whatever is to be; such is the conception we most of us have of God. Unless he is acquainted with all contingencies, how can he have a plan, or effectually carry it out? But if all things future are foreknown by him, then they are certain to come into existence; for the certainty of their existence and the certainty of their fore-knowledge are inseparable; the one supposes the other. And it seems right to say that without the decree of God nothing could come to pass.

Brahmist.—Sin then is decreed by him.

Fr.—Sin is the violation of his will. Many things come to pass agreeably to the will of God, and many things against his will, but none without his permission. He has made man free, and endowed him with responsibility for his acts; but these acts do not come to pass without the fore-knowledge of God; he permits, though he does not sanction. But the point I seek now to establish

is this, that the Bible does not represent God as having predestinated simply the salvation of men or their non-salvation; fore-ordination relates to all; and the least thing that happens was made certain, ages ago, by the fore-knowledge of God. It is certain, let us say, that Lukshumonrao will be alive on the first of next month; he will or he will not; something is the truth and that something is known to the Omniscient One. Now what if Lukshumonrao should say, This being so, I need not trouble myself to eat, or to avoid danger, or to battle with any disease that may come upon me; if I am sure to live these are not necessary, and if I am sure to die they are not necessary. It is easy to point out his mistake; he separates the end from the means, but God's decree does not; the divine omniscience takes in all the steps of a process as well as the final issue. If Lukshumonrao abstains from food, and persists in it, it will only be made clear that the divine decree pointed that way; this particular abuse of his free-will was foreseen by the divine omniscience and permission given to it, as to the issue of it, his self-inflicted death. This matter is very strikingly shown in the account given of the wreck of the vessel in which Paul was carried prisoner. He some time before the catastrophe told them that he had assurance from heaven that not one of the 276 persons on board would lose his life. When the ship was about to go to pieces, the sailors tried to make their escape in a boat by themselves, but Paul said to the military officer in whose custody he was, Except these remain in the ship ye cannot be saved. Here we see how absolutely the means are a part of the end, as well in the fore-ordination as in the actual occurrences. In all this we have, it seems to me, a complete answer to your objection. It is evident that the Bible doctrine of election is not what you conceived it to be, essentially immoral, and that it does not in the least deprive men of motives to exertion and improvement, or subject them to the force of circumstances, or militate against their moral freedom. There may be a doctrine of fate that works in this way, and I think we may find traces of such a doctrine among ourselves. Men have always been at a loss to harmonize the fore-knowledge and sovereignty of God with their own liberty and responsibility; I cannot see that they were ever better harmonized than in the Christian scriptures.

Br.—Well, I will think over what you have said. You have evidently given the subject some attention. There is another doctrine in the New Testament, the objectionableness of which you will, I think, have some difficulty in banishing: the doctrine of the eternal misery of those who do not believe on Jesus Christ. As though this were not monstrous enough, it is made more awful by the pictures drawn of it, the unquenchable fire, the undying worm, the companionship of devils, &c.

Fr.—The doctrine is frightfully repulsive. It was evidently intended to be. I must say that there is something very dreadful about the thought of everlasting torment, even if only a single soul were the subject of it. And the sacred writers evidently had the same feeling. Their object in painting so strongly the misery of the non-saved, is to induce men to save themselves from it; they offer men salvation, and to induce them to embrace it paint in glowing colours the happiness of the acquiescent, and in lurid colours the misery of those who reject it. As a father who sees his son on the point of committing some crime, urges him to abstain by considerations drawn from either alternative. It were not friendliness to paint the evil alternative fairer than it would be found to be; this is just what our sinful hearts are disposed to do; there is a tremendous bias in us to take a lenient view of the future evils of the path we have chosen; and against this tremendous bias the Bible wages war; it does not fall in with it, it resists it to the utmost.

Br.—But does it go beyond the truth? Will the condition of unbelievers be actually what the Bible represents it? That is the question.

Fr.—If it is found to be, in actual experience, more severe than any conception formed of it previously by those to whom the Gospel came, will any one then say that the representations in the Gospel were too dark? With regard to future and unexperienced things, it is only in a round-about way that we can be made to apprehend them, and that at the best very imperfectly. How much we are dependent upon symbols for our knowledge of the bliss of heaven; yet the reality will of course be very different from the ideas excited by those symbols; this is shown in such statements as this: Eye hath not seen, ear hath not heard, heart hath not conceived the things prepared for them that love God. But I shall have more to say on this subject when I see you again.

WHAT IS TRUTH?

The world cannot hate you. (John vii. 7.) When the Nazarenes rose against Christ and were only hindered from dashing him down a precipice by a special divine providence, it was necessary for the brethren of Jesus to take a stand. The people who had risen against Jesus in the synagogue, and who were doubtless conspicuous among the religious portion of the community, would wish to know at once whether the family of Joseph and Mary were going to countenance and uphold him in his heretical course. The brethren of Jesus of course denied him, having no taste for martydom, and no wish to lose the favour of the community to which they belonged. Like most people they guarded against this with an instinct like that of self-preservation, like that which influences a shipmaster to throw overboard the most precious cargo, to save his life. They would keep well with the world, and they quite found it in their heart to acknowledge that this strange brother of theirs was always a most unreasonable person, singularly lacking in discretion and common sense. The world could not hate them, for they lifted up no testimony against the world, and did not strive to make men better than they were. The art of obtaining popularity is greatly prized among men; but Christ takes a very different view of the matter, and considers it a most unhappy and alarming sign when a man comes short of obtaining the world's hatred. The world is that which rejects Christ, which is not subject to his word. The true disciple of Christ will so identify himself with Christ that whatever feeling men have for the Master they will have for the disciple. If a man lays himself out to please the world he will succeed; the world which he captivates will be contracted or ample according to the measure of his intellectual gifts, according to the adaptation of his nature to the special tastes of the day. It is a very pleasant thing to have the kindly regard of men; if we can obtain this by seeking their welfare under the teaching of Christ, well and good; but those who enjoy it will do well to ask how far it is owing to their deficiency in testimony. 'Me it hateth,' says Christ, 'because I testify that its works are evil.'

As it were in secret. (10.) He took his departure quietly, without any public intimation, and instead of going by the usual route, he went through Samaria. He departed from Galilee quietly in order that he might enter Jerusalem quietly. The harmonists believe that this was the final departure of Jesus from Galilee, and that he appeared not again there until after the resurrection.

They did not receive him because his face was as though he would go to Jerusalem. (Luke ix. They would not be made a convenience of, and had made a rule forbidding any attentions being shown to Galileans passing through on their way to Jerusalem; nor would the people of this village make any exception in favour of Jesus and his disciples.

Wilt thou that we command fire? (54.) It was probably on some neighbouring hill that Elijah had been seated when he called down fire from heaven, and there may have been some mention made of it in conversation; at all events, this came into the minds of the children of Zebedee when they heard the messenger return with this rude *non possumus* of the villagers. One greater than Elijah was here, one whose shoe's latchet he was not worthy to loose; if the insult offered to the Most High in the person of the Tishbite was rightly thus chastised, how much more might the fire of heaven be invoked against those who denied the Lord of glory a place to lay his head? *Wilt thou?* If Jesus would give them authority to invoke it, the fire would certainly fall and destroy these wretched Samaritans. The Jewish feeling towards the Samaritan heretics came naturally in to intensify the displeasure awakened by the rejection. The people ought to have been overwhelmed with the condescension of the Master in passing through their country; to refuse him a night's hospitality within their walls would have been odious enough in Jews, how much more in these Samaritans! When the fire fell from heaven at the summons of Elijah, it was the response of God; and the Scriptures record the transaction without the slightest hint that Elijah erred in demanding it. And were not the Scriptures written for our admonition and instruction? These considerations might naturally suggest themselves to the disciples.

Ye know not what manner of spirit ye are of. (55.) What had been the character of all Christ's miracles? When did he ever put forth his hand against his enemies? Is it to-day that he is insulted for the first time? Have you not had constant evidence that the spirit dwelling in him is different from that of the prophets of old, in some important respects? Is his mission the same as theirs? Were they not sinners, were they so filled with the divine Spirit as to be incapable of offending or of erring? They came to convince men of the holiness and majesty of God, and to alarm the ungodly. The object of the former dispensation was specially to make men sensible of the need of that salvation which Christ was to accomplish. The Son of Man is come to save, not to destroy. If it had been a time for destruction, the wrath of the Lamb would not have fallen upon these poor, ignorant Samaritans, so ill-informed of the things pertaining to life and godliness, but upon Chorazin, Bethsaida and Capernaum, where his mighty and gracious works had been so abundantly displayed, and where such multitudes persisted in clinging to their own vain thoughts and corrupt ways. The enemies of Christ, so ready to resent any imaginary neglect of that in which they gloried, would probably have stigmatized this expression concerning Elijah as blasphemy. He does not hesitate to teach his disciples that the spirit that animated Elijah was not the spirit that they were to exemplify. This corresponds with what he told them on another occasion, that the least in the kingdom of heaven was greater than the greatest of the old prophets; and it corresponds with the Sermon on the Mount. The spirit of Elijah that brought fire upon the men sent to arrest him, was the spirit that breathes in some of the imprecatory psalms. There is in God's dealings with men a process and development; a progressive revelation; at one stage of development he addresses them differently from what he does at another stage; one lesson must be learnt first, and then another; sometimes it is simply his personality that they need to have brought before them; at another his sovereignty; then his holiness; and then other perfections. Not that any perfection of his is left absolutely unrevealed at any time; not that He is ever untrue to himself in the adaptation of his message to our need; but greater prominence is given to certain expressions of his will, fuller light shed on certain attributes than on others. In Christ is all the fulness of the Godhead.

They went to another village. (57.) How many are there even now whose imagination would be more readily kindled by the calling down of fire than by this quiet acquiescence with the wishes of the people; how few whose [illegible] reserved for such humility as this? Yet if any man have not the spirit of Christ he is none of his. Alas for us if we have only the spirit of Elijah! To human apprehensions there is something sub-

lime in the spectacle of the man of God seated upon the summit of a hill, and so compassed about by divine power that the bands successively sent against him leave their carcasses at the foot of the hill. But in the estimation of heaven, there is something far more sublime in Christ's demission of power, in his humble compliance with the wish expressed that he should go elsewhere. And if we are taught of God we shall think it of more importance to obtain this power over ourselves and give place to wrath, than to be calling down thunderbolts upon our enemies. But what about the two witnesses clothed in sackcloth who had power to shut heaven and to call down fire, and that under the dispensation of the Spirit? Well, observe, they are clothed in sackcloth; which means that they suffer persecution, and that their enemies have power over them, as far as the grave. Nevertheless they are in alliance with heaven, and the power of God is put forth to chastise their enemies in various ways, but especially by the removal of his people from their midst. Thus Louis XIV. by fire and sword destroyed the vine of Protestantism which the Lord had planted, and the consequences were unspeakably disastrous for France. The Huguenots returned in due time, but the horrors of the French revolution had first to fray a path for them. The people of God have been taught by the Spirit to pray for their enemies, and to leave vengeance in the hands of God; and God has punished the Roman Catholic world by allowing it to have its wish in the removal of those who would have brought down the richest blessings of heaven upon the countries.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—In your issue of 31st ultimo, speaking of Mr. Ravenshaw's proposition to impose a tax on pilgrims to Juganath, you remark: "we do not see any objection to a tax on pilgrims if it is sufficiently heavy to be repressive." And again: "This is the tax that ought to be levied," &c.

Allow me to say, there seems to my mind a very weighty objection to such a tax. Most things in this world are valued in proportion to their cost. The merit of a pilgrimage to *Kashi, Mecca,* or *Juganath* turns mainly on its cost in toil and money. Let a heavy tax be imposed on the pilgrims to any existing shrine, and I venture the opinion that its pilgrims would be proportionally increased. Let it be imposed by the British Government, and it would link the name, prestige, and power of our Government to that shrine. Its priests and proprietors would avail themselves of this sanction and authority of our Government, to increase the fame of their shrine, and raise it in popular esteem.

Not if the tax is heavy enough to be *repressive,* you will perhaps say. But is this possible? Would not the fame of such shrine and the merit of visiting it, rise so much that wealthy devotees would pay almost any tax that can be named? With superstition, and blind devotion to Hindu gods so strong that devotees voluntarily endure torture even to death, is it likely that any tax would be *repressive?* Besides, if the evil ought to be repressed, why not go about this in an open, honest way, by direct legislation?

The annual grants paid from our treasury to thousands of the idol gods and temples throughout India, are bad, I grant you. Doubtless they do more to maintain idolatry than all else. They lead the great mass of idolaters to believe that, Christians though we be, we still fear their gods, and seek to conciliate them with these costly offerings. Hundreds of natives have said to me: "If you don't believe our gods are true then why do you support them with money-grants from your treasury?" Many of them have said to me: "persuade your Government to stop supporting our Hindu gods, and I'll be a Christian too." If this Government support of idolatry could be wholly withdrawn, I believe the whole system of Hindu idolatry would speedily sink by its own weight, and fall into general or permanent disuse. But to sanction a pilgrim tax would only enhance this present evil. Any tax whatever, even for sanitary purposes, would be made to subserve the interests of the priests and proprietors of the temple to increase the prestige and importance of the idol god, and hence to increase and perpetuate the evil you would have abated. If these pilgrimages are a source of pestilence, sickness and death to the people, as we know them to be, it is just as competent and fitting for Government to stop them by direct legislation, as it is to close a sewer whose malaria is spreading disease and death in a more limited circle.

As I recall the custom of assessing and collecting this pilgrim tax years ago by the officers of the East India Company—the millions of pounds brought into their coffers by thus becoming ministering priests and servants in those idol temples, and the rapid and marked revival of idolatry and pilgrimage at every shrine they took in hand, I cannot think of the dial-plate of progress being turned back again without a shudder. Pray don't advocate a pilgrim tax, even though you think it a less crime than our present annual money payments to idols. Both are horrible crimes against God. Neither can be justified as a less crime than the other.

Pilgrimages can be properly interdicted by legislation, on sanitary grounds. The attempt to repress them by a tax would but feed the viper we ought to kill. Idolatry, in the abstract, cannot be touched. The present money-grants to the idols involve national guilt deep enough and broad enough without enhancing it with a pilgrim tax. If ever the Christian consciences of our Rulers revive, they will seek occasion to divert these money-grants to education and other useful purposes; but let not our connection with this stupendous system of Hindu idolatry and superstition be ever again complicated by sanctioning a Pilgrim tax. W.

[We should be glad to see these pilgrimages abolished; the next best thing would be to see the number of devotees diminish from year to year; and that is what we mean by a *repressive* tax. Our correspondent has failed to see the force of this qualification, and has allowed his attention to be absorbed by the word Pilgrim tax. Government does not enter into alliance with crime when it imposes fines for misdemeanors. The wealthy pilgrims are very few; the great bulk of them are poor. No trifling tax would be repressive; so far at least we agree with our correspondent.—ED. B. G.]

DEAR SIR,—It is with very deep regret I read in your last issue a notice of the death of the Rev. Dr. Owen, from the pen of Dr. Wilson. Dr. Owen paid us a visit when he came to Bombay on his way home; and I remember it with much delight. I had the pleasure of accompanying him to several places of interest in the city of Poona. Within the very brief period I was with him he made a very deep impression upon my mind of his piety, and the interest he took in the welfare of the Native Christians. He more than once affectionately invited me to Allahabad after his return from America, and promised to send me copies of his Commentaries on the Bible. But his work on earth was done. He is gone to be with Him whom he so faithfully served in this dark land. The memory of the just is blessed. May his mantle fall upon many of his fellow-labourers in the field. And may the Native Christians of India ever remember his dying and affectionate message, *to be steadfast and immoveable, without distracting worldly care.*

Poona. B.

DEAR SIR,—Can you or any of your readers enlighten me on the following points?

1. Is Act XXI. of 1866 founded upon any scriptural authority?

2. In the case of a marriage being dissolved under the above Act, can a person marry again? If so, what scriptural text or texts permit such a proceeding?

A CHRISTIAN.

10*th January* 1871.

SIR,—Will you allow me to make known through your columns that the Orphanage at Sharanpur is greatly in want of Funds?

It contains 70 inmates who are housed, clothed, and fed at a cost of about Rs. 5 each per month. This gives Rs. 2,100 as the half-yearly outlay; to which must be added one or two items, such as *Apprentice Fees,* and a small outfit to each boy or girl on leaving the Asylum.

The contributions for the past half-year amount to only Rs. 1,466, which falls short of the required sum by Rs. 634. We commenced the half-year with a debt of Rs. 482; so that at least Rs. 1,200 are required to make all square up to the close of the half-year ending 31st December 1870.

I am told that the times are bad, and that money is scarce. I do not therefore put forth an urgent appeal; but merely state the facts of the case, in the hope that they may meet the eye of some who have pity on the orphan, and who also may have it in their power to stretch forth a helping hand to an Institution which exists for their benefit, and which depends for its support entirely on voluntary aid.

I may add that the orphans cast upon our care are in many cases children of unknown parentage, who but for the asylum would have perished in infancy. Surely the rescuing of these little ones, either from an untimely death, or from an existence of ignorance and wretchedness, is a work of philanthropy in which not only European Christians, but also enlightened Native gentlemen may sympathize, and which they may be glad to help forward.—I remain, Yours truly,

W. S. PRICE.

N.B.—E. D. Stead, Esq., Malabar Hill, will kindly receive any contributions for the Orphanage, or they may be sent *direct* to Rev. W. S. Price, Sharunpur, Nasik.

6*th January* 1871.

Epitome of News.

SATURDAY, JANUARY 7, 1871.

—*Times of India*: "It is impossible not to feel that either carelessness or mismanagement contributed more than anything else in causing Sir Henry Durand's death. Sir Henry had reached Tank, near Dera Ismail Khan. He was riding, as we already know, on an elephant of great size. On this elephant, he was to pass under a gateway, which, however, was not sufficiently lofty to allow howdah and all to pass underneath, and the howdah and its occupant were hurled from off the elephant. Sir Henry sustained severe injury, but a fatal result was not anticipated. Paralysis of the lower extremities (indicating injury of the spine) soon set in, however, and death speedily followed."

—The charge against Dr. Wiehe has been withdrawn. The reasons were not stated in court.

—Rev. W. Brown Keer has addressed the Commissioner of Customs on the subject of the loading and unloading of ships in Bombay Harbour on Sundays. Leave to do such work has to be obtained from the Custom House. We have spoken of this abuse formerly, and shall be very glad if Mr. Keer's remonstrance is effectual.

—Mr. Davies, Chief Commissioner of Oude, will succeed Sir Henry Durand as Lieutenant-Governor of the Punjab.

—The *Deccan Herald* says that Colonel Day gave a tea-party to the children of the two Scottish Orphanges at Poona.

—*Times*: "Four years ago Prussia had no stronger opponent than Saxony and her King, unless it might be Bavaria and her King. Both were humbled by Sadowa, but otherwise their fate was different. Saxony was mediatized, and it is said that the King was only saved from the fate of his brother of Hanover by the strong remonstrances of France. Bavaria maintained her political independence, and it was voluntarily that she entered into the secret military engagement under which the forces of General Von der Tann are now in the field. That the most humbled of the existing Sovereigns of Germany should, at the instigation of the most fortunate of his brethren, call upon the King of Prussia to assume the Imperial title is a warning to the deposed Princes and their followers that the fallen system can never be re-established. The Imperial title is to be restored in the Prussian House, and in a few weeks men will again become familiar with a name which their forefathers looked upon as the noblest and most splendid in Europe. It may be that the assumption of the Imperial dignity and the attendant ceremonies are deferred to the time when famine shall have opened the gates of Paris. The old King has lofty notions of his dignity and mission, and his people, though not addicted to display, are too wise to be careless of effect. The glories of the campaign would seem to have reached their height if the victorious King were raised on the shields of his host in the conquered capital of his foes, and if his first act as Emperor were to decree the complete restoration of the Empire by annexing its re-conquered provinces."

MONDAY, JANUARY 9.

—*The Malta* with the English Mail left Aden for Bombay, on the 7th at 9 P.M.

—Mr. Davis, the Executive Engineer of the Nerbudda Division, wounded by a tiger which he attacked on foot and alone just before Christmas, has since died of the injuries he then received.

—A Calcutta contemporary has heard from a reliable source that the really enormous figure which now represents the cost of Government printing establishments to the State has attracted

the serious attention of the Governor-General in Council.

Why should not Government manufacture its own paper and ink, as well as do its own printing?

—*Times of India*: "The Black Sea Cable on the Indo-European or Siemens' line, which was damaged by an earthquake some months ago, has been replaced by a new cable, of the successful laying of which news has just been received. This will enable the Company to dispense with the section of the Russian Government land line, which had been temporarily used to bridge over the break. The route "*viâ* Russia" is now in perfect order throughout.

—The people of Gogo complain to the Governor that the trade of their port has sensibly fallen off, because of the great encouragement given to Bhownuggur.

—The Rev. G. Ledgard has given a tea-party to the Native Christians of the congregation under his care.

—Dr. Robert Millar, late of the Bombay Army, has been playing the madman at Metz. He was marched off by gens d'armes, and has not since been heard of.

—A Hindoo clerk was persuaded by certain parties that there was treasure hid in his master's stable. Here is part of his evidence: "The Seedee covered the hole in the ground with the cloth. He then continued to pray for half an hour, after which Hoosein Ally removed the cloth at the Seedee's direction. I then saw the upper part of a copper vessel in the hole and a snake on the top of it. The Seedee then told Hoosein to put his hand into the copper vessel and take out the money. Hoosein Ally at first said he could not do so as the snake would sting him, but he afterwards put his hand in and took a gold mohur. The Seedee handed it to me and said to me 'don't fear, there are many such in the vessel.' He afterwards asked me for Rs. 525. I said I had no money, but that I would give him any sum he wanted after the treasure was made over to me by him. He then said he did not want the money for himself, but to feed faquirs, poor people, and others. He said that unless I paid the rupees, the snake and treasure would disappear. He said the money must be paid the next morning. I consented to pay the money to the said Vas Nurrotum Purshotum the next morning. We all left the stable except the said Hoosein Ally. I then went home. The next day I paid the money to the said Vas Nurrotum Purshotum. I paid him Rs. 525 in notes and rupees."

This was the last he saw of Vas Nurrotum and of his money.

—The Madrassees have given an entertainment to the immates of their lunatic asylum—a nautch and fireworks.

—The annual treat to the Byculla School children was given on Friday evening, and proved a complete success.

—H. E. the Governor arrived at Baroda on Saturday last: "Colonel Barr, Political Resident, and the chief officers and other residents of the station were on the platform. So also was His Highness Malharao Gaekwar, his hands, neck, and head-dress covered with diamonds and other jewels. The Prince was at once introduced to His Excellency by Colonel Barr, and seemed really pleased to meet his distinguished guest. Led by the Gaekwar (whom, for convenience, I designate as if he had been duly recognised and installed) His Excellency left the station platform and mounted an enormous elephant, the howdah and trappings of which must have been enormously costly. The Gaekwar sat beside him in the howdah, at his right hand, and behind them the Chief Minister (Huriba Dada). Other attendants hung round about. His Excellency, not well accustomed to that sort of mount, seemed to find some difficulty at first in getting into a comfortable posture. The dignity of riding on such an animal is unquestionable; the ease is doubtful—at all events when the elephant is rising or sitting. There was an elephant procession formed, with some fifteen of these animals altogether, mounted almost exclusively by the European gentlemen present. It is difficult to describe the strangeness of the scene all along the road—about a couple of miles in length—leading to the Residency, whither the procession went. Triumphal arches, immense crowds of people, elephants, and camels, and a 'street' formed by the Gaekwar's troops from one end of the road to the other."

—*Overland Mail, Dec.* 16:—In recent engagements at Paris and with the Army of the Loire the Germans have taken, according to their own statement, 25,000 prisoners.—Phalsburg capitulated on December 12, after four months' siege. 52 officers, 1,839 men, and 63 guns were captured.—Count Bismarck has declared against the treaty of 1867, establishing the neutrality of Luxemburg. Most of the Cabinet Ministers are in town. A Cabinet Council was held on December 15 to discuss the Luxemburg question.—Lord Lawrence has been elected chairman of the Metropolitan School Board.—A cartridge explosion at Birmingham has proved fatal to thirty persons.—Fourteen persons have been killed and many injured in a railway collision at Barnsley.—The Post Office profits for the year 1869-70 have been 1,371,367*l.*, being more than 25 per cent. of the gross revenue.—The North German Confederation 5 per cent. loan of seven and a half millions has been introduced. The three millions offered in London have been immediately taken up.—Amongst the deaths recorded this week are: Lord Hotham; Mr. Brassey; Mr. Stephen Glover; Alexandre Dumas.

—The Canadian telegraphers claim to have discovered how fast an earthquake travels. At Mimouski, when the late earthquake was made known to the operator there, he at once asked the Quebec man how he felt. The shock having arrived just as the latter was about to answer, it caused him to change his mind, and ask the Montreal man, 200 miles further on, whether he had felt it. The latter had just time to say "No" when the office was shaken to its foundation!

—The fact that Lord Lawrence has secured a notable distinction for consistently advocating the use of the Bible as a class-book in Government schools in India renders his election distasteful to the small body who desire to exclude the Bible from National Schools in England.—(This advocacy must have been in his Punjab career.—*Ed. B. G.*)

—If any one has a doubt of Lord Lawrence's acquaintance with the particular work, let them refer to the records of the Christian Vernacular Society of India and other kindred institutions. The election of Lord Lawrence to preside over a Board, the members of which are, to repeat the statement of the *Times*, scarcely less eminent in their positions than members of Parliament, is again illustrative of the fact that India is a good training school. "Retired Indians" are among the few men in our midst who have leisure as well as ability for important public duties; it is an encouragement to those who are submitting to the isolation of service in India to see that after it is over there may be eminent positions in store for them in England.

—*Times, Versailles, Dec.* 7:—"When the French field batteries advanced in front of Creteil they were exposed to galling returns from guns inside the Prussian field works, under which the battery horses dropped on all sides. The French held their own gallantly, and from time to time when a horse went down a group of men would gather round him, regardless of shell and bullet, and then disperse or return to their pieces. No one could make out what they did, but the officers and men inside the Prussian villages saw this happen over and over again. When they pushed out their skirmishers to feel the way towards the enemy on the retreat of the French inside the walls, the mystery was cleared up. The skeletons only of the horses were left; the heads, even, in some cases were gone. The carcases were disembowelled, and all the flesh carried away. They could not afford to lose an ounce of that precious food, and some, no doubt, were killed in obtaining it. This cold weather completes the work of ruin. If any 'happy home' had a door left or a table or chair in the wrecked villages, it has gone now in the flames of many watch fires and camp kitchens. An amateur told me that nothing burnt so well as 'piano wood,' and that he had no idea of its value, having never had an opportunity of testing the property before. I hear the army before Orleans suffered greatly from cold, in spite of the warmth afforded by burning villages and farm-houses, and what must it have been for the wounded out in the fields? Death after torture! The condition France will be in next year promises to be, if possible, worse than her present state. Here we are eating all the cows, so there will be no calves in 1871, and every one is so busy killing and eating and eating and killing that there is no thought for the morrow."

—The week before last no fewer than 40,000 prisoners are said to have been captured by the Germans.

—The income-tax has, the *Indian Church Gazette* says, "been paid at the expense of charity, and such will be seen to be the fact when the accounts of the charitable societies, the offertories and collections have been made up. No household expenditure has been curtailed to meet this demand, luxuries of dress, table, and amusements remaining intact."

TUESDAY, JANUARY 10.

—*Daily News*; Havre: "The greatest excitement prevailed in town, caused by the arrival of General Briant's aide-de-camp with orders for 5,000 Mobiles to accompany him to Cherbourg. Crowds of people assembled in the streets and on the quays, and declared they would allow no soldier to embark. The aide-de-camp was obliged to conceal himself to avoid the fury of the populace."

—"We have received a rather curious specimen of French ingenuity—a copy of *Le Soir* of the 25th November, compressed, by means of photography, into a sheet measuring only three and a half by two and a half inches. This Lilliputian journal, nevertheless, presents the full contents of an ordinary full-sized number, and with the aid of a good microscope can be read easily."

—The Emperor Napoleon is reported to have said the other day: "'I never intend to remount the throne on the strength of a military *pronunciamiento*—by the aid of the soldiery, just as little as by that of Prussia. I am the sole sovereign who governs, next to the grace of God, by the will of the people; and I shall never be unfaithful to the origin of my authority. The whole people which has four times approved of my election, must recall me by its deliberate votes, else I shall never return to France. The army possesses no more right to place me on the throne than had the lawyers and loafers to push me from it. The French people, whose sovereign I am, has the sole decision.' The Emperor related that, shortly after the *plebiscite* of May 1870, the Minister of War showed him a list containing the names of several hundred officers who secretly—in a few cases almost openly—had engaged in agitations favourable to the Orleans dynasty. Being asked again by the Minister what steps should be taken, the Emperor replied, 'None whatever.'"

—*Daily News*; Paris, December 4: The following is a list of the prices of "luxuries":—Terrines of chicken, 16f.; of rabbit, 13f.; a fowl, 26f.; a rabbit, 18f.; a turkey, 60f.; a goose, 45f.; one cauliflower, 3f.; one cabbage, 4f.; dog is 2f. a lb.; a cat skinned costs 5f.; a rat, 1f.; if fat from the drains, 1f. 50c. Almost all the animals in the Jardin des Plantes have been eaten. They have averaged about 7f. a lb. Kangaroo, however, has been sold for 12f. the lb.

—It is announced that Mr. Benj. F. Farnham has been appointed American Consul at Bombay.

—*Bombay Gazette*; London: "Captain O'Brien arrived in London at 4 o'clock P.M. last Saturday with the Indian mail, which had left Brindisi at exactly the same hour on the preceding Wednesday, thus accomplishing the journey of 1,800 miles in 72 hours."

Nineteen days ought to suffice for the mails between Bombay and London.

—A man bitten by a snake at Byculla, died seven days after from the effects.

—*Deccan Herald*:—"Amroota bin Moorajee Foggay, who was shot in the side by two Europeans at the village of Bhosree, is now lying in a most dangerous state in the Sassoon Hospital. We hear that Dr. Fraser took his last and seemingly dying deposition at the hospital on Thursday last."

—The accident that caused the death of Sir Henry Durand, is thus described:—"He was visiting the town of Tank on an elephant, in company with the Nawab, with officers of the staff on a second elephant. The gateway to the town was double with rising ground between the two gates; so that, though the first gate was high enough to admit the elephant, the second, not more than 10½ feet high, was not high enough to admit the howdah, not to say the persons in it. The Lieutenant-Governor was thrown out violently on to a low mud wall, and was taken up insensible, with blood streaming from his nose. The Nawab of Tank had severe contusions, and one of his ribs was broken."

—On New Year's day congratulatory messages were exchanged by the Governor of Madras and the Governor General of Java.

—Syud Thoorkee is about to resume the offensive.

—There are two battles of the Gauges. One relates to the way in which the word should be spelt. Our contemporaries are divided between *gauge* and *guage*. *Componère lites* we suggest *gage*.

—*Somprakash*: "In the zodiac of life Sir Richard Temple has gone through almost all the signs. Under Sir John Lawrence in the Punjab, he was in Aries; in the Finance Commission in Taurus; in Central India in Cancer; at Hyderabad in Leo; in the Council House in Capricorn. When

he arrived at Sagittarius he attained to the Financial Department. In Scorpio, he administered the venom of a 3½ per cent. income-tax on the public. After remaining for eight months at Simla in Capricorn, he has now fallen into Virgo, and will next eat Pisces."

—*Times of India*; London, Dec. 16: "The greatest gun in existence will be tried about a fortnight hence. It weighs 35 tons 7 cwt., the diameter of the breech being 4 ft. 8 in., and at the muzzle 1 ft. 9 in. The interior of the bore is a shade less than 12 inches, and it is rifled on the Woolwich system. It consists of an inner tube of steel, tempered in oil, and encased in massive folds of wrought iron, in accordance with Fraser's double coil system, in addition to the cascable screw and trunnion ring. With the gun so strongly built, it is calculated that it will throw a shot or bolt 700 lbs. in weight, and to pierce armour-plates 15 inches thick, the ordinary charge of powder being 120 lbs. and the proof charge 150 lbs. The estimated cost is £2,500. If approved, fifteen more will be immediately constructed."

—Same; Belgaum, Jan. 7, Native Correspondent: "In all times of our existence, and from time immemorial, it has been our fortune to rule the world of science, through information handed down to us from the beginning of Creation. In this way our most learned Pundits, making estimation, discovered that the time had come for Rowhoo, one of the two great dragons, to attempt to completely swallow the moon, called eclipsing it up. In this it was happily frustrated by *muntras* and charms of a peculiar sort, by the very learned Brahmins of this place, at about midnight of the last night; consequently, much giving of alms, being chiefly grams to the poor people, and thankful sayings that it has got off this time scot free, with 'many a slip between the cup and the lip.'"

—At a late meeting of the Church Missionary Society's Committee,—"Sir Donald McLeod, late Lieut.-Governor of the Punjab, being present, gave his testimony as to the value of Missionary work in the Punjab, and referred especially to the loss sustained by the Society in the death of the Rev. J. W. Knott, speaking of him as one respected by all classes in North India.—An application was made by the Directors of the Strangers' Home for Asiatics for a further grant towards the support of a Scripture Reader for Asiatics scattered throughout Great Britain, many of whom had been seen in the Strangers' Home, and visited in various parts of England: while many copies and portions of Scripture, with a large number of tracts in Oriental languages, had been distributed. Mr. Salter, the Missionary and Scripture Reader, being in attendance, gave the Committee interesting information respecting his labours among the Asiatics and other foreigners, and stated that he had been greatly encouraged in his efforts to make known among them the Gospel of Christ. A grant of 100*l.* was made for the ensuing year, for the purpose of continuing Missionary efforts among the heathen to be found in London and large provincial towns."

Wednesday, January 11.

—Her Majesty has made the 3rd, 10th, and 27th (Belooches) regiments Bombay N. I., "Light Infantry regiments." This is regarded as a distinguished honour.

—*Indian Mirror*:—"Baboo Gopal Chunder Roy is the first Native of India who has obtained the honour of Fellowship in the Royal College of Surgeons of London."

—*Daily News*:—"What the views of the Catholics of the United States are, Archbishop Manning was incautious enough to reveal, not only to his audience, but to the outside world to which his words have penetrated. He quoted with approval a resolution passed at a meeting in Baltimore, of which the following words form a part:—'As between the District of Columbia, in its relation to the United States, and the Papal territory in its relation to the United States of Christendom, the principle is the same, and the parallelism is complete.' This is plain enough. As the supreme legislative and executive power of the United States has its seat in Washington; so the supreme legislative and executive power of Christendom has its seat in Rome. The Pope is to the Christian world what President and Congress are to the American Republic. This language may be natural in the mouths of men who are Catholics first and Englishmen afterwards. Men who are Englishmen first and Catholics afterwards can have nothing to do with it; still less men who are Englishmen first and last, and not Catholics at all. As to this much-quoted phrase, which Archbishop Manning adopts and eulogises, it is in one sense a very harmless one. If it means only that a man should value his spiritual more than his temporal interests, and that he sets the sphere of faith above that of the world, there are few religious men who will not sympathise with it. If it means that in the sphere of politics and of temporal matters, a man is a Catholic first and an Englishman second, he is not an Englishman at all. He is untrue to his allegiance. The tendency of the predominant party in the Roman Catholic Church has of late been to absorb more and more completely the sphere of politics into that of religion, and to embarrass the singleness of Roman Catholic loyalty."

—*The Revue des Deux Mondes* on the National Guard: "Many make during the course of the day frequent visits to the innumerable canteens, which succeed each other almost without interruption along the Rue des Ramparts. Here old women have lit a few sticks under a pot, and sell for a penny the glass a horrible brew called 'petit noir,' composed of sugar, eau de vie, and the grains of coffee boiled up together. Behind there is a line of cook shops, the proprietors of which announce that they have been commissioned to provide food. These speculators offer for sale greasy soup, slices of horse, and every species of alcoholic drink. Each company has, too, its cantiniere, and round her cart there is always a crowd. It seldom happens that more than one-half of the men of the battalion are sober. The abuse of strong drink makes shameful ravages in our ranks, and is productive of serious disorder. Few nights pass without false alarms, without shots foolishly fired upon imaginary enemies, and without lamentable accidents. Every night there are disputes, which often degenerate into fights, and then in the morning, when explanations take place, these very explanations are an excuse for recommencing drinking. Rules, indeed, are not wanting to abate all this, but the misfortune is that they are never executed."

—Lord Napier, Governor of Madras, has been asked by the Secretary of State to remain another year.

—*Bombay Gazette*: "The first lecture of the present Session of the Sassoon Mechanics' Institute will be delivered in the Institute this evening at half-past eight o'clock, by the Rev. Robert Jardine, B.D., S.C.D., on 'Philosophical Problems and Tendencies of the Present Day.'"

—A Mahomedan of Hydrabad, Sind, a "gowlee" by trade, while chopping some kurbee, asked his wife, who was standing close by, to do something for him; the woman either hesitated, or in some other way manifested a diffidence in carrying out his instructions, whereupon he struck her a blow on the head with the chopper he had in his hand; the woman fell dead instantaneously; on an elder son coming up at the time he shared the same fate, as did also a daughter.

Thursday, January 12.

—Bishop Meurin, to the Roman Catholics of Poona: "With regard to the occupation of Rome, shall we consider it as a victory of the gates of hell against God's Church? If you would believe the yells of triumph in the camp of Satan, you might tremble for the safety of the Church, you might at least become anxious for the future liberty of its head, and doubt at last about the impregnability of the Rock of Peter. But first, where is the victory of the enemy? Where has the least advantage been gained? For the moment, indeed, the temporal power seems to be gone, because the inheritance of Christ's Vicar has been overwhelmed by a sacrilegious brutality worthy of Attila, and by a perfidy worse than that of Carthage."

—*South India Observer*: "A friend of ours tells us that a really intelligent Canarese man asked him whether he was going 'to the little church where only gentlemen went, and no ladies could go?' meaning the Lodge. On being asked what his people thought about it, he replied, 'Oh! I know all about it, because I have been told by gentlemen's servants, who hid themselves, and many of my people have been told so too. The gentlemen take in a man, generally a jungle man, cut off his head, put it in a dish, and make poojah to it; after which the head gentleman touches the man's head, which laughs; and then the gentlemen are lucky all the year. This almost all natives know to be true; but if they spoke to gentlemen about it, great anger would come. Alas! for the brethren of the mystic tie."

We suppose the Natives find it difficult to understand why men should take such extraordinary pains to secure secrecy for their proceedings, if these could bear the light.

—*Poona Observer*: "An unfortunate Banian, residing at the village of Challisgaum, had proceeded from thence to file several suits at the village of Deccangaum against some of the inhabitants, and after filing these plaints, and returning to his village, these debtors waylaid him on the highway, and cruelly murdered him, by the aid of stones, hatchets, and large sticks.

—H. E. the Governor held a durbar at Baroda on Saturday. Went out hunting on Monday, visited the city, illuminated for the occasion, Monday evening, and a nautch party followed. Tuesday was spent in killing 113 couple of duck and teal, closing with more illuminations and a grand dinner.

—*Times of India*: "The first division of Engineers appointed to make the Hyderabad State railway left the Nizam's capital in the first week of this year, to break ground between the junction at Waddy and the point some 25 miles distant, up to which the Nizam's Government has given detailed sanction to the proposed line."

—On the 30th ultimo, a Burman, named Naga Pay, was tried in the Court of the Recorder of Rangoon on a charge of waging war against the Queen. Having been found guilty by the jury, he was sentenced to transportation for life. The prisoner was ringleader in the plot, concocted two years ago, to murder all the Europeans in Rangoon, beginning with the chief military authorities first, as English soldiers, they said, could not fight unless skifully commanded. Thereafter the great pagoda, the bank, &c., were to be looted, and high revel for all time. One of the princes seems to have been this enterprising Burman's lieutenant.

Friday, January 12.

—H. E. the Governor is expected to arrive in Bombay on Sunday next.

—The Government of Japan, the *Pioneer* observes, seems in earnest about the progress of the country. The railway is advancing fast towards completion, and extensions are to be shortly surveyed. The mint, the first building of its kind, is now finished; and the machinery will soon be in working order. Light-houses, eighteen in number, are being constructed with all speed possible.

—*Record*: "At the beginning of Dr. Manning's speech he had talked of the burning indignation which had 'spread with the speed of wildfire' the moment it was known that Rome had been outraged. It is difficult to be consistent when there is an absence of truth. Here we are told that 'Europe looked coldly on,' and the audience who had applauded the first statement now cried 'shame on the second;' yet the burning indignation which spread through the whole world 'with the speed of wildfire' cannot be reconciled with the freezing coldness of all Europe.

"The attempt to excommunicate the King of Italy and put his Government under a Papal interdict was of course resisted. What Government would have tolerated such an insult? The Papal journals were seized in which the excommunication was inserted; and yet in the conclusion of his speech Pio Nono is compared to the martyr Stephen, and the most reverend orator hoped England 'would not look on and keep the clothes of those that stoned Stephen!' He omitted to mention that when the proto-martyr of Jesus was stoned, his last breath was employed in calling down blessings and not curses on his murderous persecutors. Unlike Stephen, the unhappy Pio Nono is still intent on cursing, and Archbishop Manning expects the British nation to aid in converting the Pope's empty curses into substantial thunderbolts of vengeance."

—The Hindoo, Amroota bin Morajee Foogay, who was injured by two Europeans at the village of Bhosree, died on Tuesday last of the injuries he received.

—Deaths last week, 342; of Cholera, 16.

—*Delhi Gazette*: "Meetings were held in the Kuttra Chapel, Allahabad, on Thursday and Friday, the 5th and 6th instant, attended by representatives of the Church of Scotland, the American Presbyterian Church, the American Reformed Presbyterian Church, and the United Presbyterian Church of Scotland, for the purpose of taking into consideration the desirability of bringing the various sections of the Presbyterian Church in India into one body. A scheme was prepared and laid before the Conference by the venerable Dr. Morrison, of the American Presbyterian Mission, by which the various points that now divide the Church might be met, and in order to bring about the proposed Union. The meetings were of a most interesting character, and augured well for the contemplated union."

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—The Roman Catholics of Calcutta have presented Archbishop Steins with "a splendid new brougham, a very powerful horse, and a magnificent set of harness."

—There was an earthquake at Natal, September 3rd. The natives flung themselves on the ground, wailing and casting sand on their heads. The cause of the earthquake is attributed by the Kafirs to Moshesh having turned in his grave.

The people at Natal are 'diamond mad.'

—A fearful explosion occurred at Birmingham Dec. 9. There were erected some 19 sheds, in which about 500 persons, chiefly girls and boys, were employed in the work of making and priming cartridges, their particular task at the time of the accident being the manufacture of Enfield cartridges for the French Government. It was in one of the priming sheds, in which a good deal of powder was necessarily lying about, that the first explosion occurred and from this it extended to two other sheds, the nearest of which was not more than from 10 to 12 yards distant. Seventeen persons were killed outright, and 53 others, all women and girls, so seriously injured that most of them could not be recognized, and had to be removed to the General Hospital. One of these has since died, and several others are not expected to survive. The scene in the vicinity of the accident was most distressing, the field for yards around being strewn with the mutilated remains of human bodies.

—*The Bombay Gazette* publishes in full the Rev. Dr. Jardine's Address on "The Philosophical Tendencies of the Present Day."

Miscellany.

—*Belgravia*:—"What is a solar spot? Would that we could give it a satisfactory answer! The philosophers are groping for one now, as they were a century ago; but there is this consolation, that they are a century nearer to a solution, and there is hope that they will reach it long before such an interval again expires. An immense stride has been taken through the agency of the new science of spectrum analysis. The prism has shown that light does come from a solar spot, and that it is light of very peculiar character: not of that heterogeneous kind which we receive from the general body of the sun, but of the homogeneous nature which belongs to glowing gases. And in particular has it revealed that the pervading element, *hydrogen*, is most conspicuous in the seeming black-hole. More than this, by a highly-refined measure of light-motion, which cannot be popularly elucidated in such space as we have at command, it has been shown that there are down-rushings and up-rushings of the gaseous currents within the area of a spot, the very speeds of which have been approximately ascertained. So that towards a reply to our question we have the inference that a solar spot is a crateral opening in the light-giving shell of the sun, through which an interchange of gaseous currents is taking place between the interior of the globe and the atmosphere by which it is surrounded, which atmosphere there is good reason to believe is largely composed of flaming hydrogen gas."

Christian Work.—We learn, from a correspondent, that the same day on which the Roman Deputation entered Florence with the result of the plebiscite, an event less stirring, though very interesting, was occurring near the church of Santa Croce. The evangelical congregation, gathered under the pastoral care of Signor Geymonat, the Waldensian minister during the last ten years, being anxious to become self-supporting, and independent of the Waldensian missions aid, inaugurated its services in a new place of worship. This new place of worship is the chapel of the suppressed convent of Santa Elisabetta, and the fact is significant of the new order of things.

That an Italian Protestant body should be allowed by the Government to rent, and adapt to the evangelical form of worship, this venerable chapel, where altars, images, and other idolatrous symbols, formerly stood, is a striking sign of the times; and it is equally interesting to know that several of those who used to attend mass at Santa Elisabetta now rejoice to meet there, to worship God in spirit and in truth.

Pastor Geymonat's inaugural sermon was impressive and appropriate, from the text, "Ye are the salt of the earth." He took occasion to remind his hearers that a Christianity influencing the life and conversation can alone exercise a beneficial effect on all around, and that they were called to be "living epistles, known and read of all men," amongst a population deprived, by Rome, of God's written word for their guidance.

TELEGRAPHIC NEWS.

London, 4th January.—The Germans officially announce the starving of the country people between Orleans and Artenay, who are being fed by the German commissariat. News from Versailles, dated Tuesday, announces that the east front of Paris has been effectively bombarded. It is reported that the sufferings of the population of Paris are excessive. Severe fighting took place between Arras and Bapaume on Monday and Tuesday. The French, under General Faidherbe, claim a complete victory.

Versailles, 6th.—The bombardment of the Southern and North Eastern forts of Paris was prosecuted successfully.

Paris, 3rd.—The bombardment has caused little damage to the Forts, which have been easily repaired. The Official Journals declare that the Government rejects all ideas of capitulation.

London, 6th.—The bombardment of the Forts on the East of Paris continues; that of the Southern Forts commenced on Thursday. The Germans assert that General von Goeben victoriously maintained his position near Bapaume on Tuesday, capturing 260 prisoners. They further say that the French retreated at night, the German cavalry pursuing. Versailles accounts state that General Faidherbe's army has now been entirely dispersed by General von Goeben. General von Manteuffel reports that the French attacked him in considerable force on Monday, but that he repulsed all assaults. General von Deuhle has surprised and dispersed the French troops under General Roy on the left bank of the Seine, capturing 500 prisoners, three guns, and four colours.

7th.—M. Jules Favre has declined Court Bismarck's safe conduct to enable him to attend the London Conference, saying that he knows nothing of the Conference and intended remaining in Paris. Beharogine and Bapaume have been burnt. The Germans captured at Mezieres large stores of provisions, 116 guns and 200 prisoners. A letter from the Duke of Argyll to Earl Mayo has been published, deploring the death of Sir Henry Durand and eulogising his services. Forts Vanvres and Ivry were silenced yesterday. The weather is mild. The Germans announce that the bombardment of the forts on the north and north-east of Paris continues with favourable results. General Faidherbe's army has retreated on Arras and Douay. General Faidherbe has retired to Lille. The siege of Langres has been raised. General Bourbaki and General Garibaldi are marching on Nancy and Belfort, and threatening General von Werder, who is awaiting reinforcements at Vesoul. The French troops near Havre are falling back. The German armies are acting on the defensive till the end of the siege of Paris. M. Gambetta has left Bordeaux for General Chanzy's head-quarters near Vendome.

8th.—Forts Issy and Vanvres on the south of Paris have been silenced. Rocroi has capitulated. The Germans captured 70 guns and 300 prisoners. Various engagements of slight importance have taken place on the Loire. The French claim the advantage. General Faidherbe still claims the victory at Bapaume, though the Germans state they prevented his advance to Paris.

9th.—Prince Frederick Charles continues his advance on LeMans victoriously. Nogent and Rocroi have been occupied after a stubborn resistance. The bombardment of the Paris Forts continues lively. The barracks of Montrouge and Vanvres are burning; shells have fallen into the gardens of the Luxembourg. The Germans have stormed Banjoutin, south of Belfort. Prince Frederick Charles is moving in the direction of LeMans against General Chanzy's army, which is reported to be 200,000 strong and to have a powerful artillery. General Bourbaki's head-quarters are at Dijon. He is pushing towards Montbeliard. The line of canal from the Rhine to the Rhone is being fortified by the Germans. Versailles accounts, dated Sunday afternoon, report that little firing was taking place from Paris, and that the forts were nearly silent. The French redoubt of Clamart has been occupied by the Germans and has been turned against Paris.

10th.—Count Bismarck telegraphs that he sincerely regrets that our (the German) troops will be obliged to sink colliers (breaking the neutrality laws). Will immediately indemnify (sic), and would regret if it were found that the act was accompanied by excesses. [N.B.—A repetition of the above telegram has been called for.] Seven hundred prisoners were captured at Dausotur (? Banjoutur) near Belfort when it was taken by assault on Saturday. Belfort is being vigorously besieged. Everything is quiet at present in the north of France. The barracks in Forts de Montrouge and Vanvres have been completely burnt. The bombardment has been again effectively continued after encountering severe resistance. Prince Frederick Charles continues to march on LeMans, having occupied the [illegible] Braye, also Savigly la Chartre and Bonge[illegible] right, Nogent le Rotron.

11th. General Von Werder has stormed Villers-Sexel, taking 600 prisoners. The French to the west of Vendome are retreating, having lost 1,100 prisoners. The French claim the victory at Villers-Sexel.

12th.—The Duke of Mecklenburg fought a victorious battle yesterday to the North of Le Mans, capturing 10,000 prisoners. He will advance on Le Mans to-day. The bombardment of Paris is being vigorously continued.

PASSENGERS SAILED.

Per P. and O. S. S. *Australia, 7th*:

For Suez.—Mr. Henry S. Prior, Commander Bridges, Mr. Anderson, Mr. and Mrs. J. M. Richards, Col. and Mrs. Hodgson, Mr. and Mrs. E. Dana, Mr. Hill.

For Brindisi.—Mr. J. G. White and infant, Mr. Gustave Ventz, Mr. George Dent, Lieut. Tait, Mr. R. Southey.

For Southampton.—Mr. Blair and two infants, Mr. Fulton, Mr. and Mrs. Fellowes and child, Mrs. Buxton, and 2 infants, Lt. Col. H. M. Hodgson, Col. Warder, Col. Williams, Mr. George Allen, Mrs. Marryat, 2 infants and European maid servant, Mr. Robt. Clachar.

PASSENGERS ARRIVED.

Per *Baroda, 8th*:

From Southampton.—Mrs. Thorold, Mrs. King, Miss O'Connell, Mr. and Mrs. Carter, Mr. Brancker, Mr. Angus, Mr. and Mrs. Walton, Mrs. Jameson, Mr. and Mrs. Brind, Mr. Wood, Mr. Whitemore, Captain Bertie, Lieut. Home, Messrs. Hill, Tippett, and Maclaren, Dr. and Mrs. Theobold, Messrs. J. Watt, A. Leith, J. Mason, J. Meeke, D. Polson, T. Maitland, J. Watson, A. B. Niven, J. Mathew, J. Thompson, J. Woodbery, Mrs. Brown, Mr. Rand, Mr. and Mrs. Hewson, Mr. Brooksby.

For Madras.—Mrs. Thorold's Ayah, Mr. Williams' native servant.

From Brindisi.—Mr. Oldfield, Mr. Stewart.

From Malta.—Mr. Douglas.

From Suez.—Mr. Demetriede, Mrs. and Miss Jefferson, Mr. Fuche, Mr. Fox.

Per *City of Oxford*, from *Glasgow vid* the Suez Canal:—Mr. Wilson, Mrs. Small, Miss Brown, Mrs. Stirrat and child, Mrs. Mc Neil, Mr. and Miss Braham, Mr. Weston, Mr. Mitchell, Mr. McKinley, Mr. Rennie, and Mr. Kennedy.

DOMESTIC OCCURRENCES.

BIRTHS.

GILLESPIE—At the Mission House, Gogo, January 4th, the wife of the Rev. Robert Gillespie, of a daughter.

CLARK—At Calcutta, Jan. 9th, the wife of D. S. Clark, Esq., of a daughter.

MARRIAGES.

CLAYTON—LILEY—Dec. 31st, at Emmanuel Church, Madras, by the Rev. P. S. Royston, M.A., the Rev. Walter Clayton, of the Church Missionary Society, to Helen Isabella, elder daughter of Mr. Joseph Liley, of Thorpe House, Canonbury, London.

LEMESSURIER—MOXON—Jan. 3rd, at Nagpore, by the Rev. G. T. Carruthers, M.A., Augustus LeMessurier, Esq., Captain Royal Engineers, eldest son of A. S. LeMessurier, Esq., formerly Advocate General of Bombay, to Kathleen, daughter of Colonel G. Moxon, Bengal Staff Corps.

VIDAL—CHAPMAN—January 2nd, at Ratnagherry, by the Rev. F. N. Dickenson, George William Vidal, H. M. Bombay Civil Service, 5th son of Rev. Francis Vidal, M.A., late of Eton College, to Cecilia Palmer, elder daughter of the late William Chapman, Esq., Lieutenant Bombay Engineers.

TRAILL—KIRK.—At the Mission House, Beawr, Rajpootana, on the 28th ultimo, by the Rev. Williamson Shoolbred, M.A, assisted by the Rev. Wm. Martin, the Rev. John Traill, Beawr, to Jessie Kirk, daughter of James Kirk, Esq., Sterling, Scotland.

DEATHS.

CARTER—November 26th, at Blackrock, Dublin, Henry S. Carter, Esq., Solicitor, late of Bombay.

HARRISON—November 26th, at Portobello, near Edinburgh, Mr. John C. Harrison, Assistant Mint Master, Bombay, aged 44 years.

FOGERTY.—January 12th, at Storm Hall, Mazagon, Tryphona, the eldest daughter of William Keys Fogerty, Esq., Surgeon, aged 26 years.

Advertisements.

THE BOMBAY BAPTIST MISSION.—LORD'S DAY Services are held at 15 Middle Colaba, at 11 A.M., and at 5 Clare Road Byculla, at 6 P.M.

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Printed and Published for the Proprietors, at the EDUCATION SOCIETY'S PRESS, BOMBAY.